

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XII.

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SERMON.

By LUCIUS R. PAIGE.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

An opinion extensively prevails, that, in the present life, men are "Probationers for eternity," and that, as they conduct well or ill in this "probationary state," they will be happy or miserable in the life to come.

In the investigation of this doctrine, we shall not attempt a particular examination of every text of scripture, alleged by its advocates in its support. Such an examination would exceed the bounds of a single discourse. We choose rather to examine the doctrine on general principles.

An advocate for this doctrine has contended for its truth in the following words:

"That the present is a state of probation appears from these considerations: mankind are here appointed to form their characters they are furnished with all necessary means for doing so; their characters are actually passing through various changes, from good to bad, and from bad to good, as well as constantly exhibiting degrees of progress, both in virtue and vice; while the mixture of good and evil in them, together with a striking correspondence in the dispensations of Providence toward them, clearly indicate a state of probation, and not of retribution."—*Scott's 1st Letter to Whittmore.*—*Uni. Mag.* vol. 8, p. 93.

The whole force of this argument, so far as we can understand it, lies in these two particulars: that men are placed here to form characters,—and that they do actually form different characters.

Let these two particulars be admitted: what evidence do they afford that the doctrine of Probation is true? Let us examine.

How does the fact, that men are placed here to form characters, prove that they are on probation for another state of existence? By comparing this fact with others of like nature, we may discover its true force in relation to our subject. We are placed here to improve our mental faculties:—but does this fact prove that we are on probation, or that we shall be eternally happy or miserable, according to the degree of our improvement? We are placed here to labor for our subsistence. We are commanded by our creator to labor. But does this fact prove that we are on probation, or that our happiness or misery, after death, will be proportionate to our diligence?

No one believes that our eternal welfare is suspended on such conditions. But if the simple fact, that God has placed us here to perform any given action, prove that we are on probation, the cases we have named prove the point as conclusively as any other which can be mentioned. But if this fact alone do not prove that we are on probation, then our being placed here to form characters does not prove it. It is therefore useless to contend for the doctrine on this ground alone.

But it is said that men form different characters, some good, and some bad.—Suppose they do; does this fact afford sufficient evidence that they are on probation? Men also make different degrees of improvement of their mental faculties: but who can imagine this fact to prove a state of probation? They also conduct differently in regard to the command enjoining labor: for while some are faithful and industrious, others are negligent and indolent: but will this prove that we are on probation? But if the single fact that we conduct differently in regard to duties, which God has placed us here to perform, prove that we are on probation, then the cases we have named afford proof. But if this fact alone do not prove the point, then our forming different characters does not prove it.

Again: it is urged that there is a difference between the cases proposed, and that mentioned, in the argument under consideration: because our happiness or misery very much depends on the character we may form: a virtuous character conducing to happiness, and a vicious character, to misery. But does not our happiness or misery depend, in some degree, on other things, besides our forming characters? Does not the man who carefully improves his mental faculties, enjoy more happiness, and of a more refined nature, than he, who, through sloth or indolence, remains in comparative ignorance? Does not he, who labors diligently, reap the fruit of his labor, and enjoy many of the comforts of life, which the slothful enjoys not? We see then that these things conduce to happiness or misery, as the case may be: but does this fact prove that we are on probation for life? If not, neither does the simple fact, that our happiness or misery depends on the characters we may form.

Viewing the subject in any possible light, we cannot discover how the facts that we are placed here to form characters, and that we do form different characters, productive of happiness or misery, prove that we are on probation; for the same facts exist in the other cases we have named, to wit, the improvement of our mental faculties, and the procurement of sustenance by labor: and no man has ever attempted to prove the doctrine of probation by these facts. But if these facts, in regard to these duties, do not prove the doctrine, we cannot perceive how the same facts, in regard to the forming of characters can prove it.

But there are other considerations which serve to show that the doctrine of probation is not true.

1. This doctrine evidently implies salvation by works. He that doeth well, shall be saved; he that doeth ill shall be damned. It is the very essence of this doctrine, that we are to receive "eternal life," as the reward of our virtue. But the scriptures declare that "eternal life is the gift of God." If it be a gift, it surely cannot be a reward. The scripture therefore stands opposed to this doctrine.

2. The scriptures distinctly declare that this blessing is not bestowed as the reward of works. "By grace are ye saved, through faith; and that not of yourselves; for it is the gift of God: not of works, lest any man should boast." How can this be reconciled with the doctrine of probation?

3. This doctrine may be proved false, by the fact that it is utterly useless. It is admitted on all hands, that God never acts without an object; and that he never does that which might just as well remain undone. But what object could he have in placing us in a state of probation? Is it said that he has done it, that he might know what characters we would form, and what reward we might deserve? This would imply a lack of knowledge in God; for if he did not know, before he created us, what characters we would form, he did not know *all things*, and was not infinite in knowledge. But this knowledge is admitted to be infinite; then he knew all things, and among other things what characters we would form; consequently he could not have placed us in a state of probation to ascertain this fact.

It is said, it was necessary for the glory of God and the highest good of the universe, that some should be endlessly miserable, while the remainder should enjoy the presence of God; and that therefore it was proper to place mankind in a state of probation, that by forming characters, they might severally deserve the reward which awaited them?

If by this, it is intended that a state of probation was necessary to show which ought to be saved, and which ought to be damned, the remarks already made, are a sufficient reply. Because as God could gain no additional information thereby, such procedure would be useless; and he does not do that which might just as well remain undone. But if it be intended, simply, that he placed us in such a state, in order that we might deserve the salvation or damnation, he had before determined to render to us—then we say the proposition involves a contradiction in terms.

Probation implies uncertainty in the mind of him who requires it: he requires it that he may be able to ascertain facts not yet known. A man wishes to be employed by you.—You say to him that he may commence labor, and if you find him a suitable person, you will give him employment. This man is on probation. It is a trial or examination, for the ascertainment of the fact, whether he be a suitable person. But why do you place him on probation? Because you are as yet uncertain what is his real character. As in this case, so in every other, probation implies uncertainty in the mind of him requiring it. But it is admitted that such uncertainty does not exist in God. He fully knows what will be the character of every one. His only object is to make them deserve different treatment. But this is not probation, because there is no uncertainty in the case. Whatever else our present state may be called, it cannot be called a state of probation, as long as it is admitted that God foresees the result. This would involve a contradiction: because, as before mentioned, probation implies uncertainty, and it is admitted that this uncertainty does not exist in God. On the whole we conclude that, this doctrine being useless, it is not entitled to belief.

4. This doctrine stands opposed to the justice of God. He has declared in his word, that he will render to every man "a just recompence of reward" for all his deeds, whether good or bad. But this doctrine teaches that men are not sufficiently rewarded in this life; but the reward will be rendered after death. Some will then be infinitely happy, and others infinitely miserable.

Now if man be not punished for his vices in this life, and have such a degree of virtue as to be entitled to infinite happiness in the next, how is the justice of God exercised? That justice requires the punishment of all iniquity; but this man escapes punishment altogether.

Again, if man be not rewarded for his virtues in this life, and have so many vices

that he is made infinitely miserable in the next, how is the justice of God exercised? That justice requires that all virtue be rewarded: but this man loses his reward entirely.

Let the subject be viewed in another light. The justice of God is impartial in its operations. But the advocates of the doctrine of probation tell us, that if a man's character be good at the time of his death, he shall be saved; if bad, he shall be damned.

Suppose a man to live sixty years; his character is bad; he has habitually committed iniquity; very few virtues redeem his character from utter vileness. At the close of his career, he commits murder in cold blood. He is apprehended, convicted, and condemned to die. In the short interval of two or three weeks, he is converted; he becomes a Christian; and so far as possible, forms a good character. He is hung; and according to the opinion of "probationers," goes directly to a state of infinite happiness. He escapes all punishment, except that he is hung for the murder.

Again: Suppose another man to live sixty years; his character is good; he has habitually practised virtue, and avoided vice. At length he becomes unfortunate; he loses his property; in the moment of severe suffering, and vexation of mind, he raises the cup to his lips, falsely imagining it will afford him relief: he becomes intoxicated; quarrels with his neighbour; stabs him to the heart, and the same instant, before he has one moment for reflection, or repentance, is struck down dead by lightning. He goes to hell, and suffers in infinite misery, because his character at the hour of death is bad. He has not been rewarded for his virtues in this life, and never will be, in the next.

Do you discover the exercise of impartial justice, in such procedure. One man escapes the punishment of all his sins, committed in sixty years, and is made infinitely happy for forming as good a character as possible between his condemnation and execution: the other loses the reward of practising virtue for sixty years, (on the supposition that men are not rewarded in this life,) and is made infinitely miserable.

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4. This doctrine stands opposed to the mercy of God. It teaches that God, from eternity certainly knew, if he did not determine, that many will form bad characters, and suffer endless misery. Did God then create men of his free choice, or by constraint? No one will pretend that he was compelled to create men. The scripture declares that he created all things for his pleasure: consequently it was a matter of choice—not of necessity.

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But would a God, infinite in goodness and mercy, create men, of his own free choice, and subject them to a state of probation, in which he knew they would fall into sin, and suffer infinite torments as the consequence? Is it an act of mercy to bestow existence under such circumstances, that intolerable misery must be endured, when no necessity exists for such procedure?

Yea, when it is equally easy to bestow a divine work, because it takes place silently and insensibly. Study nature and its operations; then wilt thou easily believe those of a higher power, and not long for miracles wrought by a human hand?"

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on, for certainly it would amount to nothing when you had done. And just so it is with this paper. There is no argument in it; and those who write for it, do not know what argument is. If I should examine this and expose all the faults in it, it would amount to nothing; it would be like playing with a squirrel or something else to no profit; for they would argue right on, just as though there had been nothing said.

Mr. V. I should like to know whether the writer's views respecting those words are correct.

Mr. W. Now, here is another evidence of the writer's ignorance. Down here he says the word *Gee* is a *Hebrew* word; and this is another lie. It is a *Greek* word and means the earth. Now, this shows they know nothing at all about these words—The fact is they know nothing about them. [Here Mr. W. threw the Trumpet upon the floor again.] I know them root and branch. There is not a learned man among them. They don't know what argument is. They will go and hear old Ballou preach once, and then they will go to preaching. Now, they are not worth noticing. They have tried to have Dr. Ely and Dr. Beecher notice them; but they don't consider them worth noticing. I never knew but one man that was a man of learning, who was a Universalist; and that was Mr. Bisbe; and he preached for the people in the north part of the town; and the people acted so bad, he was ashamed of them; and he went off and left them. And he preached another doctrine before he died. He was too sensible a man to be a Universalist. Ah! this is too solemn to trifl with; for if we are placed here on trial, we are not judged here; every one must know this.

Mr. V. If we were placed here on trial, I don't know why we should be judged while we are on trial.

Mr. W. It would be unjust; but this is what the Universalists will tell you. But as it respects this paper, I could go through with the whole of it, and the scriptures, and point out all the places where the word *hell* means endless misery; but it would be of no use to you, unless you were going to study theology. [Then Mr. W. gave back the trumpet to Mr. V.]

Mr. V. You will please to excuse me, Sir, for calling on you at this time, as I am a stranger; but I hope for a better acquaintance.

Mr. W. You are excusable, Sir. Good afternoon, Sir.

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, FRIDAY, JULY 13.

CONTROVERSY.

We regard it as a salutary principle, that controversy on points of real importance, when conducted in a proper manner—with the honest desire to arrive at the truth—is essential to the well being of civil and religious liberty. The scriptures themselves expressly enjoin it on the disciples of Jesus Christ, to contend, and this earnestly, for the faith once delivered to the saints; to prove, try, examine, investigate all subjects, preparatory to holding fast that which is good. The whole system of Christianity arose amidst controversy. And since the corruptions of its principles by the wickedness or selfishness of designing men, its truths, one after another, have been regained and re-established by controversy. The author of our holy religion was one of the greatest controversialists that ever lived. He never yielded to the errors or the time serving policy of his age. On all occasions, he stood forth as the inflexible champion of the system he introduced—as the determined opponent of the errors of his time. He was emphatically a Reformer. With the Jewish Doctors he disputed continually. The result was the establishment of Truth.

After the early corruptions, the Roman Bishop ascended the ecclesiastical throne, and then controversy ceased. Laws, the most rigid and severe, were enacted against the right of private judgment. No man was allowed to express his dissent from the popular belief.

These we may be told by those who abhor controversy as among the worst evils of the times—were days of peace; and "days of peace" they were if an unconditional surrender of the rights of private judgment and a state of mental bondage, are deserving so honorable a name.

The Pope was for peace! and why? The answer is obvious. By that intelligence among the people, which controversy is calculated to promote, he could no longer hold his iron sceptre over the consciences of mankind—he could no longer maintain his arbitrary government over their persons, their lives and their happiness. The dead sea of despotism is, indeed, peaceful; but its stagnant waters are pestilential.

The world saw enough of the horrors and evils of this kind of peace, before Martin Luther arose. This Reformer, witnessing the noxious errors of his time, armed himself with the "sword of the spirit," and went forth in controversy to expose the corruptions of the Church and to redeem, as he did redeem some of the truths of the christian religion. The reformation was the work of controversy—ardent, persevering, untiring.

From that time to this, controversy has been doing "its perfect work." It has been exposing,

one after another, the errors of former times, and redressing the truths which had long been buried under the rubbish of the first temple. When there are so

more errors to expose,—no more truths to be discovered, then, but not till then, may controversy cease.—

But that time, we suspect, has not yet arrived.

There is, we fear, a sickly sentiment prevailing to

some extent on this point, which is calculated to do

essential injury to the cause of truth. Some have act

ed as if they thought it were better to conceal the light

of truth "under a bushel," than to endure the confu

sion which must follow, by the retreating of error be

fore its glare and brilliancy. Let such a sentiment prevail, and we hazard little in saying that error would

establish itself on the firmest foundation, and honesty and truth would retire in disgust from the world.

We repeat, therefore, that we regard it as a salutary principle, that controversy, rightly conducted, is im

portant to the cause of truth, and to the civil and reli

gious liberties of mankind. Let this cease, and error would usurp an iron power over the consciences of mankind, and liberty be driven from the world. But against the abuse of the rights of controversy, we would protest as loudly as any persons whatever. Let, we say, every opinion, assuming to be an important one, be subjected to the test of a fair and thorough investigation—not of malicious carping and personal slander. "There is nothing to fear from error," said the Sage of Monticello, "when truth is left free to combat it."

NEW MEETING-HOUSES.

We learn from Waterville, that the frame of a Universalist Meeting-house was raised in that town on Monday last. It will be an elegant structure. We wish our brethren great success and prosperity in this honorable undertaking. Br. Adams has been preaching in Waterville for a few Sundays past. We are not without hope that we shall have him as a permanent neighbor.

A Universalist Meeting-house was raised in West Scituate, Mass. on the 26th of June.

The Universalists in Collinsville, Conn. have made arrangements for the erection of a Meeting-house forthwith.

DEDICATION.

On Wednesday the 28th ult. the Meeting-house, recently purchased and erected by the Universalists in Tanniton, Mass. was dedicated to the purposes of religious worship. Br. S. Cobb of Malden delivered the Sermon; and Brs. T. Whittemore, M. B. Ballou, S. Streeter and B. Whittemore took parts in the exercises. This house formerly belonged to the old Parish. Since its purchase, it has been removed and handsomely repaired.

PENNSYLVANIA CONVENTION.

The Convention of Universalists for the State of Pennsylvania, met in Columbia, Lancaster Co. on the last Wednesday in May, 1832. Gen. D. B. Keim was chosen to preside over the Council, and Rev. O. A. Skinner was elected Clerk. A Constitution was formed and adopted. A Letter of Fellowship was granted to Br. Asher Moore, as a preacher of the gospel. Sermons were preached by Brs. C. Robinson, O. A. Skinner, J. Meyers (in German) A. B. Grosh and A. C. Thomas. The Convention will meet next year on the last Saturday and Sunday in May, at Wmclorff, Pa.

ROCKINGHAM ASSOCIATION.

The Rockingham Association of Universalists will meet in Southampton, N. H. on the 29th and 30th of August next. Each Society belonging to the Association, is entitled to two delegates, and it is the duty of the Societies to report their condition and prospects to the Council.

The Minutes of the Maine Convention came to hand Friday last. We did not intend that our query last week should be construed into a reflection that the Clerk had not been as prompt as possible in forwarding them for publication. But heretofore we have always presented the Minutes the week following the meeting of the Convention.

A GOOD SIGN.

"We are pleased to notice that the editor of the Christian Intelligencer has opened his columns to the subject of punishment and reward, as held by Restorationists."—Independent Messenger.

The above is of a piece with other misrepresentations we have experienced from the editor of the Messenger. The idea is, that *hitherto* our columns have not been open to articles on both sides of that controversy; and that now a new "sign" has taken place.

Such an idea is not true. The Intelligencer has always been open to our friends on both sides of this question—no more so now than ever—and it will always remain as much so, as long as we have the management of it.

CHRISTIAN PREACHER.

The Editor has waited—and waited—and waited for days and even weeks, in the hourly expectation of receiving a Sermon, applied for, for the July No. of the Preacher; but it has not yet arrived. This disappointment will occasion the delay of several days in the appearance of the number for the present month. The Editor much fears that he shall be obliged to give place to one from his own pen—a circumstance which his own notions of modesty, as well as a proper regard for the benefit of his readers would put away as far as possible.

GREEN MOUNTAIN ASSOCIATION.

The G. M. Association of Universalists were in session in Bennington, Vt. on the 3d Wednesday and Thursday in June last. Br. W. Bell was appointed Moderator, and Br. J. Moore, Clerk. A new Society in Shaftesbury was admitted to fellowship. Licences were granted to Brs. E. Bump, and C. Hollister, and ordination was conferred on Brs. A. Bond, and J. C. Newell. The next meeting will be in Weston, Vt. on the 3d Wednesday in June 1833. The Circular Letter is written by Br. J. Moore. Thirteen Ministers were present. The Sermons were preached by Brs. W. Bell, T. J. Whitcomb, O. A. Skinner, J. Moore and C. F. LeFever.

SPIRIT OF THE OPPOSITION.

The spirit of the opposition with which Universalists have to contend, may be seen in the following extracts from a course of Lectures recently delivered by Rev. A. W. M'Clure, in Massachusetts against Universalism. The book is sanctioned and highly recommended by the orthodox clergy and their religious journals.

"And to prove the truth of the inspired teachings that drunkards and murderers shall inherit the kingdom of God, murder yourselves with fatal potations of undiluted brandy. O how glad and thrilling will be your surprise, when you have slept out the mingled sleep of intoxication and of death to wake sober and immortal in a glorious eternity."—p. 9.

"Once in while, to be sure, we hear of one in Maine, or another in Connecticut, who slays his family and then himself thus evincing a full assurance of faith that cheerfully risks every thing on the truth of the blessed doctrine." No one can doubt the sincerity of these individuals or of those who from time to time, are mysteriously said to have died very suddenly." p. 10.

"Since I may not adjure you by any high or power," says he "I adjure you by St. Satan and St. Judas to go to your own place." p. 17.

"Sitting in the house, and walking by the way; lying down and rising up, in the meeting house, and in the tavern; over their works, and over their liquor, they are full of

their doctrine, and overflowing with the juice of its lucious clusters." p. 19.

"Many a malefactor, with cauterized conscience and petrified heart, has expiated his crimes on the gallows with the utmost calmness; thus exhibiting the same kind of faith with most of the Universalists who coolly enter upon the retributions of eternity." p. 20.

"Be it remembered, too, that it is no rare thing for Universalists to die drunk; and consequently, to be pot-valiant or besotted when encountered by the king of terrors."

"Thus we have two very strong arguments of the sincerity of Universalists; they fear not God, neither regard man. This appears to be the only very probable evidence that they really believe their doctrine. It is the only evidence that comes, in the shape of actions: and such actions as may well be supposed the legitimate fruits of their principles. When they set at nought all laws human and divine, they do act as might be expected of sincere Universalists!" pp. 22, 23.

"At times, probably, they would prefer to go to perdition with all the pirates and felons that ever lived, rather than be shut up forever and ever to sing psalms with Jonathan Edwards and Dr. Woods." p. 25.

"Of such incongruous fantasies their books and their brains are full. The most opposing notions are by turns preached up and down and scripture is so mercilessly wrung and twisted, that you can almost hear it scream out by reason of the hard usage it meets at their hands. It puts all serious people into agony of distress to see them wrench out the words of the Bible and mangle its hapless members." p. 26.

"He must be a stubborn unbeliever who would not confess over knotted cords, bloody razors, brain bespattered pistols, and self-murdered carcasses. This does look like Universalism sure enough. But these loud professors of the blessed doctrine, hang back from a forcible entry into certain unmeasurable blessedness, as much as if heaven was a school-house or a jail, and they whipped schoolboys or insolvent debtors. Yes, forsooth—they make it their very last resort; and though they should be bankrupt in reputation and property, cursed with a scolding wife, and loaded down with every earthly ill; they will even then lag behind, and stay out of heaven, as long as ruin, death and the doctor will let them." p. 27.

"How evidently are these remarks exemplified in those ministerial vipers of the old serpent's brood, who stick so closely to the text of the Devil's gospel, first preached in the garden of Eden. Begin at John Murray, who is canonized as the 'Father of Universalism in America,' and Elhanan Winchester, on whom this mis-begotten imp, may, perhaps, be fathered with equal justice." p. 31.

On p. 37 he calls Universalists "lynx-eyed pirates," "buccaneers," who "fatten on the devil's venison."

Of Universalist preachers he says "such teachers are a travelling pestilence, the deadliest foes of social happiness and order." p. 38.

"A class of men distinguished as we have seen, for every form of baseness in thought and in action." p. 41.

Universalism is called, p. 43, "the doctrine of devils" first preached by their infernal monarch in the garden of Eden." And again, 44, it is said of Universalists,—

"They are on terms of free and easy household intimacy with their heavenly Father.—Do they get beastly drunk? Ah poor things! they have driven dull care away." p. 44.

Universalism, scepticism, and atheism, are sisters; hatched from the old serpent's eggs in the reeking stream of the infernal oven.—They are as much alike as three peas in a pod. There is no mistaking the family likeness of this triplet of impish begotten by Satan, and nurtured by depravity. Hence the ease with which one of them mingles with another, and supplies its place. When the Universalists in one of our large places established a church, (usually called the 'Hell-fire Insurance Office,') they were joined by a Physician who was a notorious infidel. Said some of his acquaintance,—"Doctor, how came you to join those people when you yourself are nothing at all?" "That is it," replied he, "I joined them because they are the nearest nothing of any thing I know of." So much for this easy concord, this noble fraternal equality—*par nobile fratum.*" p. 53.

NEW SOCIETY.

A Society of Universalists has lately been formed in Lansingburg, N. Y. near Troy. At the first meeting a vote was taken instructing a Committee to prepare a draft and take measures necessary for the erection of a new Meeting-house.

ANOTHER LABORER.

From the Gospel Anchor, we learn that Br. John M. Austin, a gentleman of very promising gifts, resident of Troy, N. Y. has determined to devote himself to the work of the ministry of Reconciliation.

MAINE CONVENTION.

The Ministers and delegates of the Maine Convention of Universalists met according to adjournment, at Buckfield, on the last Wednesday and Thursday in June, 1832, and organized the Council by choosing Br. Rayner as Moderator; Br. Dinsmore, Clerk, and Br. Wellington, Assistant Clerk.

I. Voted, That S. Stetson, Doct. William Bridgman, Z. Long, A. A. Folsom, and G. Bates, be a committee to make arrangements for preaching, during the present meeting.

2. Adjourned till eight o'clock, Wednesday Morning.

Wednesday Morning; met according to adjournment.

3. Voted, That Zenas Thompson, be standing Clerk for the ensuing year.

4. Voted, That Bro's. Stetson, Bates, and Rayner, be a committee on fellowship.

5. Voted, That the same be a committee to grant letters of license and fellowship during the recess of the Convention.

6. Voted, That Bro's. Brimblecom, Daniel Winslow, and Ebenezer Stevens, be a committee to give advice to applicants, wishing to form themselves into societies and to procure preaching.

7. Voted, To accept the report of the Committee, during the last recess of the Convention, granting letters of fellowship to John G. Adams and Darius Fobes.

8. Adjourned till early candle light.

PUBLIC SERVICES.

Forenoon, Introductory prayer, by Br. Brimblecom; Sermon by Br. Folsom—from 2d Sam. xviii. 33.

Ordination of Br. St. Clair. Ordaining prayer, by Br. G. Bates; delivery of the Ser-

ture and charge, by Br. Stetson. Right hand of fellowship, by Br. Brimblecom. Benediction, by Br. St. Clair.

Afternoon, Introductory prayer, by Br. J. P. Atkinson; Sermon, by Br. A. St. Clair—from Luke xiv: 28, 32. Concluding prayer, by Br. J. G. Adams.

Evening, Introductory prayer, by Br. Thompson; Sermon, by J. P. Atkinson—from Rom. xv: 4. Con. prayer, by Br. Fobes.

In Council, met according to adjournment.

9. Voted, To accept the report of the committee to grant a letter of license and fellowship to David T. Stevens.

10. Voted, That two delegates be chosen to attend the general Convention of Universalists at their next meeting, as an expression of the fellowship of this Convention, with that body, instructed not to take any measures, which shall infringe the independence of this Convention, also in case either be prevented from attending he is authorized to appoint some person in his stead.

11. Voted, That Brs. Rayner and Brimblecom, be those delegates.

12. Whereas, Br. Fayette Mace has sent a communication, stating that in consequence of certain reports injurious to his moral and religious character, he has been induced to request a dismission from the fellowship of this Convention, therefore, Voted, that he be dismissed.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 13, 1832.

CHOLERA.—The Cholera is in New York and moderately on the increase. Most of the cases that have occurred have proved fatal. This results partly from the ignorance and want of experience on the part of the Medical profession in relation to the disease.—

As the cases multiply, it is presumed the requisite knowledge will be acquired.

The habits and manner of living of the people of the United States are essentially the same as those of the people of England. In that country the Cholera has been mild and occasioned but little comparative destruction of life. We think we may flatter ourselves with a similar exemption from the ravages of this disease. In Canada the population and habits are different, and there the Cholera has been more destructive. In New York, it makes slow progress. We hope it will be no more unfavorable there than it was in Liverpool.

All medical men agree that every thing should be done to allay fear. But how is this to be done? Unfortunately few persons have the control of this passion. Let every one reason deliberately and coolly for himself. The probability is, that the disease will not spread much in the smaller towns and the country.—Hitherto it has been almost entirely confined to large cities, and to the most intemperate and filthy classes. Making the worst of the case, as applied to New England, we believe more die every summer of the dysentery than will have the Cholera should it prevail amongst us. We say to all—keep cool. Make no essential changes in diet or dress; see that your premises and your persons are kept clean; go about your business as cheerfully and deliberately as usual; keep a good conscience, fearlessly perform your duty, and trust submissively and finally in the righteous government and benevolent character of Almighty God.

REFORM BILL.—By the last arrivals from England the gratifying intelligence is received, that the Reform Bill has passed in the Committee of the House of Lords by a great majority. It was understood that it would be called up for a third reading in the upper House on the 4th of June, when it would be permitted to pass without any serious opposition. The Duke of Wellington and other Tories had gone into the country to avoid voting on the subject. The certainty of the passage of this Bill has occasioned great rejoicing in all parts of Great Britain, and measures were taken for great demonstrations of the public joy. The Tories, after this, we trust will learn, that it is useless to think of contending against the people's will.

CONGRESS.—The Bill to re-charter the U. S. Bank has passed both Houses of Congress. In the House of Representatives, it passed by about 20 majority. By the last accounts, the President's veto was hardly expected.

The harbor bill, which appropriates \$10,000 for removing obstructions in the Kennebec river between Augusta and Waterville, had not passed at the latest date.

The Tariff bill, as passed by the House, was before the Senate by the last accounts.

NOMINATIONS.—The Anti-Masonic State Convention, which met in Augusta last week, nominated Hon. Moses Carleton, of Wiscasset for Governor, and agreed upon a list of Electors of President and Vice President. A plurality not a majority of the people's votes elects Electors. The Kennebec County Anti-Masonic Convention in the same day nominated, Hon. Joseph Southwick of Vassalboro', Samuel Jewett, Esq. of Gardiner, and — Clark Esq. of Wilton, for Senators.

The Democratic Republican County Convention, for Kennebec, have nominated Hon. N. Cudler as Elector of President, and Moses Springer, Jr. Esq., Gen. A. Marshall, and S. Howard Esq. for Senators.

CHOLERA. The Boston Transcript says—We have received a letter from New York, dated Saturday evening last, from which we make the following extracts, premising that it was written by an intelligent physician in extensive practice.

The disease has prevailed, thus far almost entirely amongst the lowest, most filthy, and intemperate part of our population. It broke out ten days ago, simultaneously, in different and distant parts of the city. No one could say why or wherefore. Neither nurse of physician has taken it. It is not contagious.

It seems to paralyze action by direct nervous impression. All the important secretions are checked—the heart acts feebly, and soon ceases to act at all, in one half the cases that occur.

If the Cholera visit your city, knowing as I do the prudence, energy and sobriety of its inhabitants, I think it will be slight amongst you, and will not spread much. The disease is considered here as at its height.

A new Post Office has been established at Cushman's ferry in Turner, Oxford Co. by the name of "Turner Androscoggin" P. O. Ezekiel Martin, Postmaster. Said P. O. is on the mail route from Augusta to Paris, via South Leeds.

The Reverend Joel Clapp of Woodstock, Vermont, has accepted the rectorship of Christ's Church, in this town, to which he was elected by an unanimous vote of the Parish in May last. He is expected to enter upon the duties of his office next week.

FIRES IN BOSTON. During the last week, alarms of fire have been frequent in Boston, and property to a considerable amount has been destroyed. On Saturday evening last, at about half past 11 o'clock, a fire broke out in a stable attached to the Warren Hotel in Portland street. The Hotel and all the out-buildings and wooden tenements adjoining were consumed.

The very mysterious circumstance of the body of an infant and the head of a man having been found in a bundle of hay, discharged at New Orleans, from the ship Apollo, of Portsmouth, is explained—that is to say, no such circumstance occurred.—The articles belonged to a medical gentleman, and were found, not in a bundle of hay, but in his house.

Transcript.

Capt. Lombard, of the brig La Plata, from Rio Grande, arrived at New York, has brought out a Lion, 9 months old, as docile as a lamb, and plays with the crew with the innocence of a kitten.

THE CHOLERA.

The Cincinnati National Republican contains two letters from Dr. DRAKE, an eminent physician of that city, on the subject of this pestilence. In the second, he enumerates the several causes to which it has ordinarily been ascribed, to all of which formidable objections are raised. He then proposes the following as the one which appears to him the most satisfactory.

The last cause of Cholera which I shall mention, is the conjectured presence, in the atmosphere, of flying insects, or *annulacidae*, too small to be seen by the naked eye, but which introduced into the lungs and stomach, operate on our systems as poison.—The suggestion of this hypothesis generally excites a smile of incredulity and ridicule. Well, be it so. That such a smile is not merited, cannot be shown, but it would be easy to show, that it is equally applicable to every other hypothesis, hitherto invented; for they are all *inventions*. *No discovery* has yet been made.

As a theory designed to explain the existing facts, I confidently believe it will go further than any other which has been struck out. The limits of this paper do not admit of all that could be said in its favor. Let us look at it a moment. 1. It is known to all the world, that many insects, either in their bite or sting, are decidedly poisonous—for instance, mosquitoes and wasps. 2. Many kinds of insects appear in countless numbers, and in general, the smaller the more numerous. It is admitted by the Naturalists that there are insects inhabiting the air, which are too small to be seen by the naked eye. 4. We know many species of gnats, which are extremely numerous, multiply themselves by depositing their eggs in the water, and extend from the tropical regions almost to the poles, flourishing equally in all climates. 5. Let us suppose a species of the same family, go small as to float in the atmosphere unseen, to arise in Asia,—might they not spread themselves, by migration or on the winds, into other lands? Would they not keep along the rivers, in which they would lay their eggs like our mosquitoes?—Would they not frequent harbors? Might they not attach themselves to the caravans of travellers, and ships, and thus pass from place to place, multiplying to a fatal degree wherever they found stagnant water, mousasses, and wet filth in which to deposit their eggs? Might they not be wafted on the winds to high and salubrious situations in many of which the disease has actually appeared?—Might they not swarm about the poor and filthy, in preference to those in more comfortable circumstances? Is this not the case with many insects and small parasitic animals? Finally, might not ships import them, to multiply in new colonies remote from their birth place? And under this view may we not reconcile much of the discordant testimony, on the subject of contagion and importation?

The cause of the disease may be *importable*, but the disease itself cannot be contagious. Now, I would ask, which theory, of all that have been proposed, calls for better regulations than the *animalcular*? It teaches us that the quarantine may possibly do good, but are not to be relied on, as the enemy may come on its own or the wings of the wind; it teaches us that we are in no danger, when in sentiments of duty or affection, we stand over the sick and dying; it calls on us to remove, moist, fifth, and stagnant water, and keep ourselves in dry places; it requires us to keep out of the evening air, for instance, and all experience demonstrates the utility of this precaution; finally, it teaches us to keep ourselves in the most regular healthy possible, as insects of every kind prey more fiercely on the sick than the well.

I do not pledge myself to this hypothesis, but wish to protest against a blind acquiescence in any other yet proposed, and especially that of contagion. For practical purposes the *animalcular* theory seems to me preferable to any of the rest. It explains much that has been observed, enjoins much that experience has shown to be necessary, and commands us to nothing, which observation has proved to be improper—recommendations of no ordinary character; although they fall far short of establishing its truth.

[From the Salem Register.]

FROM THE EAST COAST OF AFRICA.

We are indebted to Captain Burnham, of the schr. Complex, who arrived at this port on Saturday evening, in 98 days from Majorca, for the following information—

The Complex, on her passage from Lamou to Zanzibar, stopped at Mowbas, Feb. 9. His highness the Imaum of Muskat, with a 74, three frigates, 6 gun brigs and many dows, were there, bombarding the town. On board the ship of the Imaum, the Liverpool 74, Capt. Burnham saw a man, who was the cabin boy and only survivor of the crew of the ship Essex, of this port, taken by the pirates in those seas, about 24 years ago. He spoke very little English—said he was born in Salem—that his name was John Orne, and he thought he might have some relations in Salem who would be pleased to hear from him—he had embraced the Mahomedan religion and his native country—he, however, could speak and write English, but it was very imperfect.

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Transcript.

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but, in which was a woman and some goats. She ran and took her spear, when we fell on our knees and begged for mercy. We made signs for something to eat, and she brought us some milk. By this time, several men armed with spears, bows and arrows, came and bid us begone. We went down to our boat; the natives followed us, and began to plunder.—They soon stripped her of everything. During the time of the plunder, Williams died, and we buried him in the sand. They then took us into the country. Thomas Leigh, apprentice, was taken a different direction from ourselves, and we saw him no more. November 21st, two natives brought us to Codishoo, and a few days before we left there, the Governor informed us that Leigh had died. Our treatment at that place was bad. We are on our way to the Imaum of Muscat, at Zanabar."

CONGRESS. In the Senate, on Monday, Mr. Dickerson, from the Committee on Manufactures, reported the Tariff bill from the House, with several amendments, and gave notice that he should move to take up the bill on Tuesday. A sketch of the principal amendments is given in an extract of a letter, which will be found in another part of this paper.

The Senate then took up the bill to appropriate for five years the proceeds of the sales of the public lands. This important bill, which was reported some time since by Mr. Clay, proposes to appropriate for five years, unless in case of war, the proceeds of sales of public lands, to be distributed annually among the States. It proposes to give ten per cent. of the proceeds to the State in which the lands are situated, and to divide the residue annually among the several States, according to their federal numbers, for the above-named period of five years. A motion to strike out the appropriation of ten per cent. to the State in which the land is situated, in addition to the share to which the State will be entitled in the general distribution, was negatived by a vote of 10 to 36. A motion to strike out the section providing for a distribution of the proceeds among the States, was negatived by a vote of 21 to 26. A motion to strike out ten per cent. and insert twelve and a half per cent. as the share of the state in which the land is situated, was agreed to, by a vote of 27 to 20. After a long session, at 8 o'clock the bill was ordered to be engrossed for a third reading by a hand-some majority.

The House of Representatives the Bank bill was under consideration the greater part of the day. Several attempts to amend it, so as to make the stock of the branches liable to taxation, in various forms, by the states in which they are situated, and to reduce to 5 per cent. the rate of interest which the branches shall be allowed to take on loans, were negatived by majorities of from 20 to 40 votes. It was anticipated that the final vote on the bill might be taken on Tuesday, and that it would pass.—*Bost. Patriot.*

Accidents.—Mr. John Locke, a contractor for getting stone out of the ledge above the commencement of the new Canal at Lowell, a very respectable man, was struck by a heavy stone while blasting on Friday last and died next day. At the Guard Locks on Saturday a man was blown 10 feet into the air by a blast, but was not badly hurt.—Mrs. Kelly, wife of Mr. Benj. Kelly of Newmarket, N. H. while riding down a hill near Dodge's tavern, Exeter, on Sunday evening last, with her grand son, 5 years old, the horse became unmanageable, ran and turning the corner, overturned the wagon with great violence. Mrs. K. was taken up senseless; but slight hopes are entertained of her recovery. The child was unhurt.—In Connecticut River, at Hartford, 26th ult. Wm. W. an interesting child of Mr. Frederick Starr, aged 8, was drowned.—On the 30th a company of 10 men and boys were returning on the Ousatomie river in a boat from a clamming excursion to Stratford, when the boat was upset near Meadow Orchard, and Ebenezer Wheeler, his son James, and Prince, a colored man, all of Huntington, Conn. were drowned.

Improved Pump.—Mr. Isaac Clowes, who has lately invented an apparatus applied to sails, to supply ships with water from rain, has invented a pump for public and private ships, a model of which has been forwarded to the Secretary of the Navy, and Navy Commissioners. Its points of preference are published in the Norfolk Beacon, by the inventor. 1. It will pump out all the stagnant or infected water before it sinks. 2. It carries off the water without incommoding the crew with its nauseous smell. 3. It will pump the water out of ships ten times as fast as the pump now in use. 4. It will cost less, and last longer. The Pump Stock need not be over 4 or 5 feet long—and if made of cast iron and tinned inside, cannot rust, and will last an age.

5. This pump with all its gear—men who may work it, are entirely safe in time of action, being below water.

6. Being short, light and handy, it can be taken up, and if needful, repaired with infinitely less labor than those now in use.

7. By pressing down the lowermost Box, any quantity of water may be let into the ship to rinse her out, and sweeten her timbers, without the use of the side ports.

8. When the ship is lying in fresh water, by means of a leather hose applied at the low side valve, this pump may, as necessary, be rendered subservient to the purposes of an Engine, for extinguishing fire, or to wet the sails, decks &c.

STAGE UPSET.—On Thursday afternoon, for the third time in a very short period, the Lexington Stage was upset within a mile of Covington, when one of the passengers had his skull fractured badly, (since trepanned); another had his leg broke, and others were badly bruised. The driver was informed by the passengers that the axletree was on fire, but he drove on, saying, "it would last him to the river;" it burst off however, and the above was the result. Thus are the limbs and lives of travellers sported with.—*Cincinnati D. Adv.*

The House of Representatives has voted, 103 to 49, that Uncle Sam shall make good the defalcation, and the Committee of Accounts has been instructed to pay the members the sums due them by the Sergeant-at-arms; but not paid over.—*Transcript.*

CLOTH, SILKS, &c. Mix one teaspoonful of burnt alum, 1-4 oz. of salt of lemons, 1-4 oz. of oxalic acid, in a bottle, with half a pint of cold water; to be used by wetting a piece of calico with it, and rubbing it on the spots.

From the St. Andrews N. B. Courant.

We observe by a late Edinburgh Evening Courant that the iron Steam Vessel built at Manchester for the Luggage and Goods Trade of the Forth and Clyde Canal surpasses the expectations of those concerned in the novel experiment. She made the voyage from Grangemouth to Leith in three hours, and from Leith to Port Dundas in ten. The Engine and machinery are placed behind, to prevent interference with the banks and locks of the canal, and she makes no side wave.—This vessel came from Liverpool to the Clyde in the stormiest week of last winter and proved herself an excellent sea boat.

The District Code.—The following gentlemen have been appointed to compose the Commission for preparing, during the recess of Congress, a code, or digest, of statute law, civil and criminal, for the District of Columbia, pursuant to a joint resolution passed at the present session of Congress, viz.—

On the part of Mr. CHAMBERS, of Md.

On the part of Mr. TYLER, of Va.

On the part of Mr. DODDRIDGE, of Va.

On the part of Mr. THOMAS, of Md.

On the part of Mr. WILDE, of Geo.

National Intel.

A New Haven paper states that bedsteads can be kept perfectly clean by scalding them with boiling hot vinegar. Do the same to the bedcord. In this way the bugs and their eggs may be entirely destroyed.

The New York papers mention that it is now fashionable for gentlemen to wear umbrellas to protect them from the rays of the sun.

Gen. Houston has been fined \$500 by the court of Columbia District for his assault on Mr. Stanbery.

APPOINTMENTS.

Br. John G. Adams will preach in Waterville next Sunday.

Br. D. Fobes will preach in Cornville meeting-house on Sunday next; at Athens Village on the 4th, and at Readfield Corner on the 5th Sunday in the present month.

Br. J. K. Fulmer will preach in Montville next Sunday, and on the Sunday following in Unity.

The Editor expects to preach in West Livermore next Sunday, and in Winthrop village the Sunday after next.

MARRIED,

In Farmington, Mr. Abel Dean, of Temple, to Miss Abigail Ripley.

In Washington, Miss. Mr. Joseph H. Ingraham, formerly of Hallowell, to Miss Mary Elizabeth Odlin Brooks.

In Washington city, Isaac Sherby Reed, Esq., of Mississippi, to Miss Ann Lauray, daughter of Gen. Duff Green, editor of the Telegraph.

In Waterville, Dr. J. A. Smith, of Dover, to Caroline Howard.

In Exeter, N. H. Mr. Hale Stevens, of Brentwood, to Miss Elizabeth C. Hewes, of Belfast, Me.

In Castine, Mr. Charles Lowell, of Ellsworth, to Miss Mary W. Crawford.

In Franklin, Mr. Solomon Wheed

POETRY.

CHRIST BLESSING LITTLE CHILDREN.

Never in the human heart,
A fitting season there can be,
Worthy of its immortal part,
Worthy, O blessed Lord, of thee;

'Tis in that yet unavil'd hour,
Or are the world has claim'd its own;
Pure are the hues within the flower,
To summer and the sun unknown.

When still the youthful spirit bears
The image of its God within,
And uneffac'd that beauty wears,
So soon to be destroy'd by sin.

Then is the time for Faith and Love
To take in charge their precious care,
Teach the young eye to look above,
Teach the young knee to bend in prayer.

This work is ours—this charge was thine—
These youthful souls from sin to save;
To lead them in thy fair divine,
And teach its triumph o'er the grave.

The world will come with care and crime,
And tempt too many a heart astray;
Still the seed sown in early time
Will not be wholly cast away.

The infant prayer, the infant hymn,
Within the darken'd soul will rise,
When age's weary eye is dim,
And the grave's shadow round us lies.

The infant hymn is heard again,
The infant prayer is breath'd once more;
Reclaspings of a broken chain,
We turn to all we lov'd before.

Lord, grant our hearts be so inclin'd,
Thy work to seek—thy will to do;
And while we teach the youthful mind
Our own be taught thy lessons too.

MISCELLANY.

ROTUNDA OF THE CAPITAL AT WASHINGTON.

The Capitol of the United States is one of the most splendid edifices in the world. The striking beauty of its architectural proportions, its finished and costly workmanship, and its noble site, are surpassed by few if any, of the modern erection. The following description of the Rotunda, or entrance of the Capitol, from which the vast central dome springs to an elevation of ninety-six feet is from the pen of Mr. Do Witt of Kingston, late a member of the House of Representatives. It is minute, accurate, and interesting, particularly the description of the fine representations, in *basso relico*, commemorative of the aboriginal character, and of early historical scenes of interest. The writer remarks that he has avoided as far as practicable the use of technical terms and has employed the plainest and most appropriate words.

Journal of Commerce.

This magnificent apartment comprehends the spacious area between the two wings of the structure, and is of a circular form. It is entirely of marble, (and so indeed is every permanent part of the Capital,) excepting the light doors covered with green baize that lead out of it and the frame of the sky light above.—The height of the domes are beyond the roof, and it may well be imagined, is awful and sublime. The floor is beautifully paved and the sound of a single voice uttering words in an ordinary tone reverberates aloft like the faint rumbling of distant thunder. When two or more converse, there is an incessant roaring, absorbing, if I may so speak, the entire medium of sound. Even the simple touch of my walking stick on the pavement distinctly echoes along the circumference, and dies away slowly in the capacious vault. So extremely elastic is the air within! There is nothing, I believe, equal to it in this country, and of itself, it well deserves a journey to Washington.

In the niches, left on purpose, about fifteen feet from the floor, are four sculptured pieces large as life, which I will endeavour to describe. The first on the right as you enter the door leading from the Hall of the house, represents a combat between an Indian chief and a white man, the scene of which is laid in 1773.

The white man having fired off his musket, has seized it by the barrel and is in the act of aiming a blow at the head of the chief with the butt—who, laying hold of that part with his left hand, strikes it down—and thus the piece is vertically between them, the barrel pointing up, and the lock being about on a level with their head. In this position with his left hand elevated and grasped around the barrel, and his right leg advanced, the white man disappointed of his blow with the musket, firmly clenches in his right, which hangs down by his side and is a little drawn back as if to give force to the meditated thrust, a long sharp pointed knife, evidently directed at the warrior's heart—who again, on his part holds his right hand high in the air, the deadly tomahawk, ready to descend with fatal vengeance.—They both stare each other fiercely in the face. The countenance of the Indian is terrible. The corners of his wide mouth are drawn down; he shows part of his large separated teeth; his brows are knit, his nostrils distended; and every muscle in his gigantic form seems strained to the utmost.

He has no cover for his nakedness save the usual wrapper about the loins, and a blanket, not spread open, but gathered like a scarf on his shoulder with one end thrown over his arm. The aspect of his antagonist betrays no less interest, and being distorted seems to indicate a more cool and confident expectation of victory. The portrait is truly admirable. Every line of his countenance denotes him to be in earnest. With powder, horn and shot-pouch at his side—his hat off—his hair in good order—a noble eye—a prominent nose—high cheek bones—compressed lips—a projecting chin—and the fringed garb of a hunter—he presents altogether one of the most striking figures I ever beheld.—He and the warrior, as they are thus grap-

pled in deadly strife, stand each with one foot resting upon a dead Indian—the victim, of the former's unerring aim. The attitude of this dead Indian is scarcely less deserving of contemplation. He lays on his side with his knees drawn up towards his breast!—the right a little more than the left—and his head resting upon his hands which he seems to have placed open, one above the other. There are two or three wrinkles in his forehead—his eyes are closed as in sleep—and about his lips the smile of mortality seems playing—while in his side we behold the gaping wound that lay him low. I do not think a more natural counterfeit of death could be produced. This battle is fought under a tree the branches of which project over head. For the performance, which was designed to commemorate an exploit of the celebrated Daniel Boone, we are indebted to the chisel of Mr. Causici, the ingenious Italian artist who executed the statue of Washington, recently elevated upon the monument at Baltimore.

Passing farther round, we came to a scene of another description—the landing of the Pilgrims at Plymouth. An Indian, the shape of whose head shows him to be of a tribe different from that of the warrior in combat, sits astride of a low narrow ledge almost upon the very point of the famous rock, with the elbow of his right hand resting upon the knee of the right leg, (which by being placed a little higher on the ledge than the other, becomes conveniently crooked for that purpose,) while the left, fully exposed, is thrown back, and therefore rests partly on the toe. He leans forward, looking wistfully, and holds out in his right hand an ear of corn, pointing at the same time with the forefinger of his left down to the extremity of the rock, near which two more ears are lying. This savage, like the one already described, has a braided tuft of hair on his crown—large ornaments in his ears—lions—and a kind of coarse matting about his loins. He is met face to face by a pilgrim, with one foot on the rock and the other in the bow of a boat, beautifully sculptured and bearing the inscription in figures, 1620. The dress of this personage is plain, and doubtless according to the costume of the age. The brim of his slouched hat is blown back by the breeze, so as to afford a distinct view of his features, and he appears to wear a pair of long waterman's boots. The expression of his countenance is striking and characteristic. His cheeks are broadly marked with a smile, and he looks with complacency upon the harmless being before him.

His left arm is crooked, and with the open palm elevated as high as his head, he seems mildly to remonstrate, and to refuse the proffered gift, saying, "Poor, simple Indian, I came not here to take away your corn, nor to tread upon your land without leave. My only object is to seek an asylum for me and my oppressed brethren, our wives and little ones. Behind the pilgrim, in the boat, stands his wife, clad in a neat cottage bonnet and cloak, with her eyes lifted up to Heaven as in prayer for a blessing—while at her side is a youth pointing earnestly at the Indian. This next niche presents us with a view of William Penn and two Indian Chiefs, in treaty under the memorable elm on the right bank of the Delaware, near Philadelphia. The short compact, sturdy figure of the good man, with the broad brim of his round hat turned up behind and at the sides—his curly locks, capless coat, breeches, and buckled shoes—above all, the sedate and artless air of his full face—seem to point him out as a calm, contented, comfortable Quaker, neither fearing evil from any one nor intending it himself. He holds in his left hand, depending by his side, a scroll partly developed, and points with his fore finger to the inscription, "Treaty, 1682." The two chiefs stand before him—the younger with his arm around the neck of the elder, and partly between them. With the elder who bears the insignia of a distinguished Sachem, he is in the act of shaking hands; while the other, as if to explain more distinctly the purport of the treaty, seems to be in earnest conversation with his countryman, looking him sharply in the eyes and enforcing what he says with an emphatic gesture. The old chief, holding perpendicularly before him a large calumet or pipe of peace, listens attentively, staring in turns at the orator—while William Penn, unmoved, watches the effect of his eloquence. This spectacle, though not so deeply interesting as the others, is still worthy of the place it occupies. It is from the chisel of Grevelot.

Lastly, we come to the narrow escape of Capt. John Smith, the first successful adventurer in Virginia, from the uplifted war club of King Powhatan. He is represented in a recumbent posture, partly on his side, with his left leg laid over the shin of his right, his head a little raised from the stone on which he had placed for the convenience of being easier smashed and his eye directed with an imploring look towards the countenance of the chief. His hair is thick and curly—his beard long and bushy—he wears a kind of tunic, buttoned up from the waist to the neck—breeches buckled at the knee, and coarse shoes tied with strings. The captain, judging from this sculpture, must have been a spare man, not to be compared with the brawny Penn, but his countenance is fine, and bears the impress of a daring spirit. At the crown of his head bending over him and partly kneeling, is the king's daughter, Pocahontas. With her hands clasped in agony, she looks with inexpressible tenderness at their chief, and supplicates him to stay the blow. Nothing in-

deed can be more captivating than this figure; and though Pocahontas doubtless wore only the simple drapery of her race, the artist has so judiciously disposed of it as not to offend the most delicate taste—Opposite to her, and at the other extremity of the intended victim stands a tall chief (whom the reader may suppose to be Powhatan,) with his right foot on the captain's thigh—his left hand open and drawn back—the war club laid down on his shoulder—in a word his whole appearance indicating the utmost surprise at the interference of his daughter. He stares, not at Pocahontas, but at a warrior next him, who, in a kind of crouching posture, as himself dreaded the stroke, holds up his hand to ward it off, and intercedes for mercy. On his right, partly behind Pocahontas, stands another with his war club elevated, ready for execution, glancing sharply towards the chief, as if impatient for the signal to begin. But to be more explicit, I will here transcribe from the captain's own book in the library of congress his account of the scene. He speaks modestly of himself in the third person.

Having feasted him after their best barbous manner they could, a long consultation was held, but the conclusion was, two great stones were brought before Powhatan; then as many as could lay hands on him, dragged him to them, and thereon lay his head, and being ready with their clubs to beat out his brains, Pocahontas, the king's dearest daughter, when no intreaty could prevail, got his head in her arms, and laid her own upon his to save him from death: whereat the emperor, (Powhatan) was contented he should live to make him hatchets, and her bells, beads and copper."

This interesting production, bearing the inscription 1606, is from the chisel of Mr. A. Chapellano.

Besides these sculptures, in four larger compartments lower down, are the enchanting pictures of Col. Trumbull, each commemorating an important epoch in our history, viz: the Declaration of Independence, the surrender of Burgoyne, the surrender of Cornwallis, and Gen. Washington's resigning his commission at Indianapolis, Dec. 23, 1783. We see here Congress in session, the principal officers of either army meeting face to face, many of them mounted and all of them accurately painted as large as life. The horses are admirably grouped, and the noble gray of Gen. Lincoln, as he reins him sideways on breaking off an interview with three distinguished commanders of Cornwallis, seem literally to live and move.

As however, these paintings were exhibited in the Academy of Arts at New York previous to their removal hither, and were there seen by all who profess to have a taste for matters of the kind, it will not be necessary for me to enter into a more minute description of them. Four spaces still remain blank which it is hoped may speedily be occupied in a similar manner.

DIMENSIONS OF THE CAPITOL AND ITS GROUNDS.

The ground within the iron railing is 22 1/2 acres; length of foot walk, outside of railing, 3-4 of a mile and 185 feet.—The building is as follows: Length of front 352 feet 4 inches, depth of wings 121 feet 6 inches, east projection and steps 65 feet, west do. 83 feet—covering 1 1/2 acre and 1820 feet. Height of wings to top of balustrade 70 feet, height to top of centre dome 145 feet, Reps' room (greatest length) 95 feet, Reps' room (greatest height) 60 feet, Senate Chamber (greatest length) 74 feet, Senate Chamber (greatest height) 42 feet; great central rotunda 95 feet in diameter and 96 feet high.

The north wing was commenced in 1792, finished in 1800, and cost \$480,262.57; the south wing was commenced in 1803, finished in 1808, and cost \$308,308.41; centre building was commenced in 1818, finished in 1827, and cost \$957,647.35.

THE MOTHER IN SICKNESS.—There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infancy. Who that has languished even in advanced life, in sickness and despondency; who that has pinched on a weary bed, in the neglect and loneliness of a foreign land, but that has thought on the mother "that looked on his childhood," that smoothed his pillow, and administered to his helplessness. O! there is an endearing tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if misfortunes overtake him, he will be the dearer to her from misfortune; and if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace; and if all the world cast him off, she will be all the world to him.

EPITAPH.—In a church yard, in the village of Rowley, Mass. stands a tombstone, erected to the memory of one of its lamented citizens, bearing the following inscription:

O Rowley, Rowley, Rowley!
Thy grief is very sore;
For DEACON JEWETT he is dead,
And you'll never see him again.

The lack of rhyme, in the last word, (which should have been more,) originated in a wag, who, happening in the artist's shop at the time when the order for the engraving was handed in, offering to the bearer of the lines, to defray the expense of the whole if he would allow him to alter a single word.

True Charity.—The ladies of New Haven, with characteristic benevolence and energy, have begun to make coarse garments for the destitute emigrants on our northern frontiers. Many of the leading inhabitants have opened their houses as places of deposit, and a collection was to be made from all disposed to contribute in materials and labor. The articles, it appears, were to be dispatched immediately.

Sport for Gentlemen.—Take a double barrel fowling-piece, with shot-bag and pouch, go into the fields and shoot the little birds that destroy worms on the trees, and the insects upon the plants. If by your success the field birds should be killed off or frightened away, set yourself down upon a bank, and try your hand upon the useful and harmless swallows who are skimming the meadows on their swiftest wing. It will show you skill as a marksman, and the pleasure of their dying scream will be greatly enhanced by the reflection that their unfledged offspring will die of starvation in their nests.

Conn. Herald.

Wood.

WANTED for the Steam-Boat TICONIC, 700 cords of soft wood that is pine, hemlock and spruce or fir, to be cut and split between this and the first of August and delivered at such time and place as shall be agreed upon.

The wood must be cut 3 feet in length. In measuring half the scarf as usual will be deducted and 12 cubic feet will be required to the cord. Application to be made immediately to R. GAY, Agent.

Gardiner, June 25, 1832.

MAHOGANY.

BLAKE & KITTREDGE,
(Formerly Gridley, Blake & Co.)
City Market Building, Brattle street, Boston.

HAVE FOR SALE,
185,000 FEET of St. Domingo and Bay
MAHOGANY, selected with great
care from various cargoes, and comprising the best
assortment of branch and plain Mahogany to be found
in the city, sawed into all dimensions and thickness of
rout, plank, boards and veneers, suitable for Cabinet
Makers, House and Ship Carpenters, or for Factories,
which they will sell at the lowest market price and in
lots of any quantity that their customers may be accomodated without purchasing any superfluous stock.

B. & K. respectfully invite purchasers to call and
examine for themselves or send their orders, which
will be attended to the same as if they were present.
Boston, April 20, 1832.

PLANNING, TONGUEING AND GROOVING MACHINE.

THE subscriber informs the Public that he has just
put in operation a labor saving machine which
will be of great utility to those who are engaged
in building. It is now in operation in Gardiner, and is
capable of being worked by steam or water power.

The Agent of the Patent right has visited the State for
the purpose of disposing of the rights for Maine and
New Hampshire. He may be found at Perkins' Hotel
in Gardiner, and invites Joiners and others who
may wish to purchase rights for towns, counties, or for
the State, to call and see it in operation.

H. BECKER.

Gardiner, May 10, 1832.

Spring Goods.

GORDON & STODDARD,
No. 73 and 80 State Street, BOSTON.

HAVE received by the late arrivals from Europe
200 packages, comprising an extensive assort-
ment of WOOLLEN, COTTON, LINEN and STUFF
Goods, which they offer for sale low for cash or
short credit.

April 16, 1832.

Hats! Hats!

THE subscriber offers for sale at his old stand, as
a good assortment of HATS of every quality
and description as can be found in the State of Maine,
manufactured under his own direction by experienced
workmen, and of superior stock, which he will warrant
to give entire satisfaction to his customers.

Also, a good assortment of gentlemen's youth's and
children's CLOTH CAPS—children's FANCY
CAPS—PALM LEAF HATS—UMBRELLAS—
BAND-BOXES, &c. &c.—cheap for cash
or good credit.—CALL AND EXAMINE.

L. L. MACOMBER.

Gardiner, May 14, 1832.

NEW GOODS.

GOING HATHORN,

LIKewise,

A large assortment of WEST INDIA GOODS,
together with HOLLOW, CROCKERY and
GLASS WARE—all of which he offers for cash or
approved credit at as good bargains as can be had on
the Kennebec. Please call and examine for yourselves.

Gardiner, May 21, 1832.

WITCHES, JEWELRY, &c.

South Corner of Hotel Building,

DAVIS has recently received a fresh supply
of E. of

Jewelry & Watches,

Spectacles, Umbrellas, Parasols, &c. &c.

TOGETHER WITH AN ASSORTMENT OF
MUSICAL INSTRUMENTS,

which will be sold cheap for cash.

WITCHES AND JEWELRY repaired with despatch.

Gardiner, May 28, 1832.

ROBERT WILLIAMSON, Tailor.

INFORMS his friends and the public, that in consequence of the late fire on 26th ult. he has removed for the present, to a room directly over ROBERT GOULD'S Store, where he will attend to all calls in the line of his business with promptitude.

Gardiner, June 4th, 1832.

LIST OF LETTERS

Remaining in the Post Office, Gardiner, Me. July 1, 1